

AUXILIARY GUIDE NUMBER FOR MAY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“The design of the Lord in regard to ourselves, in regard to His people generally, is to bring them to that state and fulness of knowledge, and to that perfection which their spiritual organizations are susceptible of receiving or arriving at.”—LORENZO SNOW.

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THE CHURCH AND PEOPLE OF GOD

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

THE Gospel of Christ is the Perfect Law of Liberty. So says James, the Apostle. But liberty does not mean license, nor does the Gospel stand for antiquated tradition or for present-day speculation, religious or irreligious. It embraces all truth, whether in science, philosophy, art, or any other department of knowledge. God Himself is its Author, its Fountainhead, and divine revelation is the channel through which it flows.

The Gospel is a great system of laws, a code of eternal principles, whereby the omnipotent and all-wise Creator, our Father in heaven, proposes to lift fallen mankind, His sons and daughters, and not only save them, but exalt them to His glorious presence, and so far as they prove worthy and capable, share with them the empire of the universe.

Freedom is the Gospel's sign manual. Tyranny has no place therein. There is no room in all the Government of God for the exercise of unrighteous dominion.

The God we worship is no respecter of persons, but He is a respecter of men's rights, and a guardian of them—a fact clearly shown in the Gospel itself, which might be termed the Constitution of Eternity.

Man's free agency, his right to worship as his conscience dictates, and to act in all things willingly and without compulsion—a principle handed down from the eternal past, where

Lucifer was overthrown for seeking to destroy it—is an integral part of Liberty's Perfect Law. As such it found expression—a concrete illustration, and that by direct, divine command—when this Church was organized, one hundred years ago.

The doctrine of common consent has been practiced in this Church from the beginning, and is shown forth in all the conferences and other important gatherings of the Lord's people. They are clearly within their rights when they vote for or against the officers nominated to preside over them, and when they approve or disapprove of any proposed measure vitally affecting their spiritual and temporal welfare.

PRELIMINARY WORK

The men who organized this Church, or who were most conspicuous in its organization, were Joseph Smith and Oliver Cowdery. Joseph had looked upon the face of God; had gazed upon the Father and the Son; had received from them instructions concerning the then existing churches, from which he was commanded to hold himself aloof, and await the coming of the true Church, which was about to reappear, and in the establishment of which he was to be the chief human instrument. Oliver had been with Joseph in the work of translating the Book of Mormon, assisting him as a copyist or scribe. He had shared with the Prophet the honour of receiving the restored Priesthoods—the Aaronic and the Melchizedek; the former under the hands of John the Baptist, the latter by the subsequent personal ministrations of the Apostles, Peter, James and John. The foremost of these heavenly messengers, John the Baptist, had told Joseph and Oliver that they were to be, respectively, the First and Second Elders of the Church; and had directed them to baptize each other as a preliminary to other important proceedings soon to follow.

In the first, second and third chapters of the History of the Church, Volume One—Joseph Smith's autobiography—the Prophet tells his own story of these wonderful events; and they are also recorded in a more recently published Church History—the splendid product of the able pen of President B. H. Roberts.

Speaking the word of the Lord that came to him and his co-labourer in the farmhouse of Peter Whitmer, Sr., at Fayette, Seneca County, N. Y., a word directing them to ordain each other to the office of Elder, the Prophet says:

We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we *must have their sanction* to our thus proceeding to ordain each other, and have them *decide by vote* whether they were willing to accept us as spiritual teachers, or not.

“Governments derive their just powers from the consent of

the governed." And truly did Joseph Smith, God's prophet, show himself a real and true lover of liberty when, at a later period, in answer to a question put to him as to how he managed to govern a community made up of so many different nationalities, with all their different languages, customs and traditions, he replied: "I teach them correct principles, and they govern themselves."

Let it not be supposed, however, that this recognition of "government of the people, by the people, for the people"—as Lincoln expressed it—shuts God out of the question. It may do so in the mind of a godless politician, or a pseudo, make-believe Christian, but not in the mind of a true Latter-day Saint or a Christian of genuine stamp. The United States is a republic, in which the people are looked upon as the one source of political power. The Church of Christ is a theo-democracy, in which God speaks and the people say amen! It is the Church of God and His people, the Church of Jesus Christ of Latter-day Saints.

Obedient to the divine mandate spoken to them in Father Whitmer's humble home, Joseph and Oliver took steps to ascertain whether or not their brethren would sanction their ordination as Elders of the Church, and were willing to come under their spiritual tutelage.

JOSEPH AND OLIVER ACCEPTED

What!—exclaims one. After these men had communed with heavenly beings and received from them commandments for their guidance; after receiving divine authority to preach the Gospel, administer its ordinances, and establish once more on earth the long absent Church of Christ! After all this, must they go before the people and ask their consent to organize them and preside over them as a religious body? Yes, that was precisely the situation. Notwithstanding all those glorious manifestations, they were not yet fully qualified to hold the high positions unto which they had been divinely called. One element was lacking—the consent of the people. Until that consent was given, there could be no church with these people as its members and those men as its presiding authorities. The Great Ruler of all never did and never will foist upon any of His people, in branch, ward, stake or Church capacity, a presiding officer whom they are not willing to accept and uphold.

Happily for all concerned, the brethren associated with Joseph and Oliver on that memorable sixth of April of the year 1830, did sanction their ordination, did "decide by vote" to accept them as their "spiritual teachers."

But suppose it had been otherwise. Suppose the brethren in question had not been willing to accept the men whom the Lord had chosen, but had lifted their hands against, instead of for them. What would have been the result? Would such action have

taken from Joseph and Oliver their Priesthood or their gifts and powers as seers, prophets and revelators of the Most High? No, not any more than it would have blotted out the fact that Joseph had seen God, and that he and Oliver had communed with angels sent from heaven to ordain them. Their brethren had not given them the Priesthood, had not made them prophets and seers, and they would have remained such regardless of any adverse action on the part of their associates. The Gospel, the Priesthood, the keys of the Kingdom of Heaven are not within the gift of the membership of the Church. They are bestowed by the Head of the Church, Jesus Christ in person, or by proxy; and without His consent, no power on earth or under the earth could take them away.

But if the vote had been unfavourable, this would have resulted: The brethren and sisters who were waiting to be admitted into the Church would have closed the door in their own faces, would have cut themselves off from a most precious privilege, would have deprived themselves of the inestimable benefits flowing from the exercise of the gifts and powers possessed by men divinely commissioned to inaugurate this great latter-day work; and they could have gone elsewhere, and, under divine direction, have organized the Church of Christ among any people worthy to constitute its membership and willing that these men should be their leaders. But the vote was in their favour, thank the Lord! And we who are here to-day are among the beneficiaries of that act of faith and humility.

INSPIRED LEADERSHIP SINCE ORGANIZATION

Never, since this Church was organized, has it been without a divinely inspired Priesthood, with seers, prophets and revelators at its head; and it never will be without them. They are a divine necessity. Wanting such guides, such pilots, inspired from above, we would be floundering in the same troubled sea of doubt and uncertainty respecting religion, its sacred obligations and its vital problems, as are the peoples of the world around us. Without the gift of the Holy Ghost, to interpret the Scriptures and make manifest the things of God, we also would be putting our own private interpretations upon the revelations of divine truth, and be lost and wandering, as others are, in a maze of superstition and error.

The churches of men are built upon books and traditions, handed down from the dubious past—what God said to other peoples in other times, under circumstances vastly different from our own. And mixed with these things are other things that God is said to have said—but never did say—and they are palmed upon the world as utterances of divine authority. In many lands, God's children, millions of them, are yearning and longing for the Light, hungering and thirsting for pure Gospel truth,

which they find not in man-made religions and philosophies; and blind leaders of the blind, turning their backs upon New Revelation, are endeavouring to feed a spiritually starving world with the mutilated menu card of a banquet ages old.

No book, however good; no tradition, however venerable, is a sufficient guide for a progressive people on their way to the Celestial Kingdom. We have something better than books—far better than the best of them. We have divine authority, which constitutes the men holding it agents and representatives of the Almighty; and whatsoever they do by virtue of that authority, and under the inspiration of the spirit of their holy calling, is just as valid and binding and just as acceptable to God, as though He were present in person saying and doing what His servants say and do for Him. That is what it means to bear the Priesthood.

We have the pure, primitive Christian Faith, and the Spirit that interprets its sacred mysteries. Without that Spirit, no man, whatever his intelligence, whatever his education and culture, can comprehend the Gospel or know Him whom to know is life eternal.

This Church is not the work of man. Had it been man's creation, it would have succumbed long ago to the assaults made upon it by the adversary of souls. It is not built upon the sand of ancient tradition or of modern theorization. It is founded upon the rock—Divine Revelation—God's gracious will and the glad consent of His people. Therefore, it is destined to endure and to withstand every shock. The hosts of evil may hurl themselves against it, but they cannot prevail against it, nor shake the firm foundation upon which it stands as immovable and immutable as the throne of Him who sitteth in the midst of Eternity, and who has said in words that can never die: "This is my work and my glory—to bring to pass the immortality and eternal life of man!" Amen.—An address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., at the One Hundred and First Semi-annual Conference, on Friday, October 3rd, 1930.

PRIESTHOOD

FIRST NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 5—"Fitness for the Priesthood," pages 26, 27, 28, to "Hate of Covetousness." Objective: To show that the Priesthood power conferred upon a man remains with him only so long as he lives righteously; also, to familiarize Priesthood holders with the qualities that go to make a true servant of the Master.

1. Relate examples from Church history showing how Priesthood power may be lost through unrighteous living.

2. When the Priesthood has been received by a man and exercised unrighteously by him, why is that man in a worse state than though he had never received the Priesthood?

3. What is to be the punishment of those who, having received this Covenant and the Priesthood, turn away from it, abide in sin, and repent not from such transgression?

4. What are the outstanding characteristics that determine the fitness of a man to receive the Priesthood? For advancement in it?

5. Why is a knowledge of the Gospel necessary for the proper performance of Priesthood activity?

6. Why should the love of truth transcend the desire for personal power, fame, riches, etc? Discuss.

SECOND NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. One twelve-minute talk upon "The Holy Bible," referring to Talmage's *Articles of Faith*, Chapter 13, down to "The New Testament." Another twelve-minute talk upon "The Holy Bible," referring to Chapter 13 of the same book, from "The New Testament" to end of chapter. Use other Church works in gathering additional material for these talks. Have a discussion on the information covered.

THIRD NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 5, pages 28 and 29, from "Hate of Covetousness," to the end of chapter. Objective: To show that those who love not their fellowmen, and who exercise their power in any way other than in love, kindness, long-suffering and charity, are not recognized by the Lord.

1. Why is a knowledge of spiritual things, belonging to the plan of salvation, so important?

2. What was the greatest manifestation of love the world has ever seen? Was this love in any way connected with the Priesthood? If so, explain why the Priesthood should always be exercised in the same spirit.

3. What characteristics qualify men called to presiding positions, for success in their work?

4. Explain how the Priesthood holders constitute the "Army of the Lord."

5. What distinguishes the Church of Jesus Christ of Latter-day Saints from other religious bodies?

FOURTH NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. One twelve-minute talk upon "The Book of Mormon," referring to Talmage's *Articles of Faith*, Chapter 14, down to "Mormon's Abridgement." Another twelve-minute talk upon "The Book of Mormon," referring to the remainder of Chapter 14 in the same book. Use other Church writings as necessary. Thorough preparation in these assignments, as in other Church activities, is necessary. Have a lively discussion upon the subject matter of these talks.

SUNDAY SCHOOL

SACRAMENT GEM FOR MAY

AGAIN we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

CONCERT RECITATION FOR MAY

(Exodus 20: 12.)

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

GOSPEL DOCTRINE DEPARTMENT.

May 3. Lesson 15. "Mormon' Attitude Toward Government." Text: Gospel Doctrine Lesson No. 15. Objective: God preserved the American Continent and caused the government of the United States to be established in order to prepare the way for the restoration of His Church.

May 10. Mothers' Day. Special program.

May 17. Lesson 16. "Latter-day Saints and Law." Text: Gospel Doctrine Lesson No. 16; "The Divine Right of Democracy," by Wilson. Objective: To show the need for laws and respect for laws in all things.

May 24. Lesson 17. "Latter-day Saints and Law (Concluded)." Text: Sunday School Lesson No. 17. Objective: To create a determination to obey all laws and support law enforcement.

May 31. Lesson 18. "Temple Work." Text: Gospel Doctrine Lesson No. 18. Objective: To show that one of the greatest responsibilities in this world that God has given to man is the work for the dead.

OLD TESTAMENT DEPARTMENT.

May 3. Lesson 14. "The Order of Enoch." Text: Sunday School Lesson No. 14. References: Genesis 5: 19-25; Pearl of Great Price, Moses 7; Doctrine and Covenants, Sections 42 and 104; Geddes, *United Order Among the "Mormons."* Objective: To bring to the student's attention the fact that the restored Gospel of Jesus Christ contains plans of social and economic worth as well as purely religious concepts.

May 10. Mothers' Day. Special program.

May 17. Lesson 15. "The Period of Noah." Text: Sunday School Lesson No. 15. References: Genesis, Chapters 6 to 9; Pearl of Great Price, Moses 8. Objective: Stress the problems of sin and wrong living. Noah, surrounded by wickedness, does not partake of it. Ham, saved from one destruction, is unable to grasp the greatest lesson ever given to any man, that sin leads to destruction, and finds himself in the new world worthy only of a curse.

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THURSDAY, APRIL 23, 1931

EDITORIAL

SERVICE

TO BE of service in any field of action, whether it be in science, art, literature, or music, one must, in forgetfulness of self, having deep love for the work, regardless of outside influences, apply himself whole-heartedly to his labours. Those who do their work purely for material gain, desiring fame and fortune, rarely attain their ambitions, for they, in selfishness, seek to serve themselves rather than the cause.

Likewise, service in the cause of the Lord demands that the servant subjugate his desires for earthly power, glory and wealth, and, regardless of opposition, live and preach eternal truth.

During the early years of the restored Church of Jesus Christ, various individuals, having faith in the restoration, sought the Divine Will regarding themselves, through Joseph Smith, the Prophet. Some followed the revealed instruction given them, but others rejected their calls. Through revelation, the Lord told Joseph the reason one individual, James Covill, rejected his call :

He received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the cares of the world caused him to reject the word.

It is easy to slide along with the crowd; but it takes courage and firm conviction to stand for and proclaim truth in the midst of opposition and error. History is filled with examples of such courage, Christ being the foremost.

James Covill's mind was filled with earthly cares, such as making a livelihood, the desire for comfort and the praise of his fellowmen. His faith was not strong enough to enable him to forsake material for spiritual things. He would lose his friends, his earthly power and glory, and be reduced in worldly goods.

The ridicule, mobbings, plunderings and murders committed against the Saints during the early years of the restoration, and the trail westward over a wilderness to the Rocky Mountains, were too much for some who had enlisted with the Church, and were excuses for them to leave its ranks.

On the other hand, there are countless examples of strong-willed men and women whose desire was to serve God. They lost their desire for earthly treasures, power and glory; they gathered with the Saints, regardless of the hardships; preached

their principles under most trying conditions, and trusted in the goodness of the Lord for protection and life's necessities. Such faith and trust, which constantly grew stronger, are the kind necessary to make one fit to follow the Divine Will, to receive guidance and inspiration through the Spirit of Truth. They were rewarded, for the Lord lightened their burdens and blessed them.

The promise of eternal glory is not to those who, having fear in their hearts, turn back at the half-way point, or who have not the faith and courage to enter whole-heartedly into the Cause, or who are filled with selfish ambition; it is to those who, full of faith and determination and forgetful of self, filled with devotion to truth, endure to the end. They are those who serve most. Their life's experiences have then fitted them for the Kingdom of God.

WILLIAM D. CALLISTER

"BRANCH SUPERVISION"

AS THE branches of the Church in Europe grow in size, the problems, responsibilities and tasks of those who labour in them become more complex. Many of the branch officers, though they enter their offices with willing hearts, intending to faithfully labour with all their might, have been handicapped through lack of experience, and have had no official instructions to guide them in the proper execution of their duties.

The presiding officers of the missions in Europe have realized this handicap. Last June, at the Mission Presidents' conference at Basel, it was decided to compile a booklet for the use of all branch officers.

This booklet, known as *Branch Supervision* and just off the press, clearly explains the duties and responsibilities of the branch presidency and other branch officers, and contains valuable instruction and information necessary for the efficient execution of branch duties. General instructions are included relating to the aims and organization of the auxiliary associations; and methods of procedure in meetings, of handling finances and records are outlined.

A copy of *Branch Supervision*, costing sixpence, should be in the hands of every branch officer, should be studied carefully, and its instructions closely followed. The haphazard, inefficient methods of the past, with their attendant misunderstandings and difficulties, will then be eliminated. A wide-awake branch, harmony among the branch members and among officers, and smooth-running organizations will be the fruits.

WILLIAM D. CALLISTER

AARONIC PRIESTHOOD DAY

THE Aaronic Priesthood, taken from earth at the time of the Great Apostasy, was restored to earth on May 15th, 1829, when the keys of this Priesthood were committed to Joseph Smith and Oliver Cowdery, under the hands of John the Baptist.

This notable event, celebrated throughout the Church each year on the Sunday nearest May 15th, will be observed this year in each branch of the British Mission on Sunday, May 17th.

No set program will be furnished from the Mission Office. However, a suitable program should be arranged, and be presented in each branch at Sacrament meeting on this date. Each branch presidency, using their own initiative and making suggestions, should consult with the district president in formulating these plans, and should keep closely in mind the event to be commemorated. Early assignments should be made, using all the members of the Aaronic Priesthood.

Every effort should be put forth by the Aaronic Priesthood members to make this anniversary thoroughly successful.

SUNDAY SCHOOL

(Concluded from page 263)

May 24. Lesson 16. "The Period of Abraham." Text: Sunday School Lesson No. 16. References: Genesis, Chapters 11 to 25. Objective: To bring out strongly the position of Abraham as a father of a nation in contradistinction to Adam and Noah as two fathers of mankind; second, to emphasize Abraham as a great national prototype, that is, to stress his courage, learning, loyalty to God, faith, obedience and nobility.

May 31. Open Sunday to allow class to consider lesson missed because of conference.

PRIMARY DEPARTMENT.

May 3. A Picture Lesson.

May 10. Mothers' Day. Special program.

May 17. Lesson 103. "The Sermon on the Mount (Part II)." Text: Matt. 6, 7; Sunday School Lesson No. 103. Objective: Increased strength and joy follow the doing of God's word. Pictures: "The Sermon on the Mount." (Sets of coloured pictures may be purchased from the Deseret Book Store.)

May 24. Lesson 104. "The Well Planted Seeds." Text: Matt. 13: 1-23; Mark 4: 1-20; Luke 8: 1-15; Sunday School Lesson No. 104. Objective: Increased strength and joy follow the doing of God's word. Pictures: "The Sower" (Deseret Book Store); "Christ Teaching from a Boat" (*Bible and Church History*)

Stories, page 90); also *The Instructor*, cover picture, February issue.

May 31. Lesson 105. "The Good Samaritan." Text: Luke 10: 25-37; Sunday School Lesson No. 105. (Always use any references you may happen to have.) Objective: "Whatsoever ye would that men should do to you, do ye even so to them."

—From *The Instructor*, March, 1931.

All departments of Sunday Schools are to join in observing the following program in celebration of Mothers' Day:

Opening Exercises.

1. A ten-minute talk upon "Mother" by a girl or boy from the Old Testament Department.
2. A song about "Mother" by the Primary Department.
3. A poem on "Mother" by one of the members of the Gospel Doctrine Department.
4. An organ solo by one of the Sunday School officers.
5. A solo about "Mother" by one of the Sunday School members.
6. Have a boy or girl give a ten-minute talk upon "What a Mother means to a Latter-day Saint boy or girl."
7. Closing exercises.

If everyone will do his best, this program will be the most successful one that the British Mission has ever had.

W. KENNETH LUND, Sunday School Supervisor.

MUTUAL IMPROVEMENT ASSOCIATION

THE subject matter of *Modern Revelation*, the M. I. A. study course for this season which was completed during April, has done much to acquaint the members of the M. I. A. with the revelations of God as they have been given in this dispensation. We should be thankful that the plan of life and salvation has again been revealed, and for the opportunity of studying it.

The lesson course has been studied rapidly, and in many instances only a meagre conception has been obtained of the wealth of material given. It is therefore planned to review this excellent course, to "drive home" the essential principles, to point out the purposes of the lessons, to apply the principles to daily life, and at the same time deal with sections and portions of sections of especial interest and significance.

The teacher of each class should be well prepared upon each week's lesson, should prepare beforehand interesting and thought inspiring questions, that the class members will be encouraged to take active part in the reviews.

Make this a review of reviews.

SLOGAN: "We Stand for Loyal Adherence to All Latter-day Saint Ideals."

LESSON TEXT : "Modern Revelation."

FIRST NIGHT. Opening exercises. *Preliminary Program* : Slogan talk—Order, quiet and devoted attention in all meetings, as Latter-day Saint ideals. Have a five-minute prepared report of current events. Have a sister give a re-told story, with a good application to daily life (allowing eight minutes for this item). *Lesson* : Review chapters 1, 2, 3 and 4, pages 7 to 20. Objective : To show when, how, and for what purposes the revelations from God were given in this dispensation, keeping clearly in mind the four kinds of revelations contained in the Doctrine and Covenants, and the four ways they were given to the Prophet; also show that all came in answer to earnest prayer.

SECOND NIGHT. Opening exercises. (No preliminary program.) *Lesson* : Review chapters 5, 6 and 7, pages 20 to 28. Objective : To show that there is need for revelation, that all men should heed it, that the giver of it is Jesus Christ; and that there is a plan of eternal progression, formulated before the earth was formed, for all who prove worthy by their own efforts; show that there is a plurality of Gods in the Godhead. In conjunction with the objective, discuss Section One. During the remainder of the time, have a humorous debate upon "Resolved : That ham is more tasty than eggs." Have two on each side; the main talks should be two minutes and the rebuttal speeches one minute, for each speaker.

THIRD NIGHT. Opening exercises. *Preliminary Program* : Slogan talk—Show what qualities characterize true friendship, and how the Gospel helps one to cultivate those qualities. Have a male member give a ten-minute talk upon some interesting historical place, of his own choosing. Follow this by a short comic recitation by one of the sisters. *Lesson* : Review chapters 8, 9 and 10, pages 28 to 37. Objective : Show what the Priesthood is, how it should be used, and that it was possessed in other dispensations; that the laws and ordinances of the Gospel are effective only when administered by those holding proper authority. In connection with this objective, assign all members a week in advance to read Section 121 : 36-46 and Section 107 : 30-32. Discuss briefly the history of the Priesthood in former dispensations, showing that it has been restored again. Discuss, in the light of modern revelation, the first laws and ordinances of the Gospel.

FOURTH NIGHT. Opening exercises. Have a splendid social for this "open night," referring to the May Game Supplement. All the Mutual Improvement Associations of the British Mission are expected to make full use of these game supplements, for they always contain useful and worth-while suggestions for successful socials.

BIRMINGHAM DISTRICT CONFERENCE

A **SPLENDID** feeling and spirit prevailed at the three sessions of the Birmingham District Conference, held in the Handsworth Chapel on Sunday, April 12th. The meetings were well attended.

The testimonies of several of the traveling Elders at the morning session were impressive and inspiring. Mission President A. William Lund admonished all the Saints to remember the Sabbath Day and to keep it holy, to partake of the Sacrament worthily, and not to be ashamed to take upon themselves the name of Jesus Christ.

The afternoon meeting was characterized by the same spirit, as the missionaries of the District continued to bear witness of the Restoration and speak upon its principles.

"A Court of Enquiry," a pageant presented by the local members, in which many of the doctrines and teachings of the Church of Jesus Christ were explained, featured the evening session. Sister Josephine B. Lund told how the Gospel was for everyone, and urged the Saints to support their auxiliary organizations. President Lund, speaking again in the authority of God, produced evidence showing that the ordinances and principles of the Gospel are the very needs of wandering mankind, and explained how the Latter-day Saints believed and taught the word of God and not man-made philosophy.

Uplifting and beautiful instrumental and vocal selections were rendered throughout the conference program.

The following mission authorities and missionaries were present: Mission President A. William Lund, Sister Josephine B. Lund, Elder William Kenneth Lund, Sisters Gwendolyn and Ruth Lund, Brother George Lund, and Elders Lyman D. Rees, Rulon T. Jeffs and G. Dwight Wakefield, of the British Mission Office; Elder A. Edward Anderson, Jr., of the European Mission Office; President Kenneth C. Chatwin, and Elders Arthur S. Gailey, E. Arnold Goff, Hillman C. Snell, O. Sherwin Webb, Alma B. Knapp, Wayne B. Lake, Orrin W. Astle, O. Horton Transtrum, William Lamar Phillips, Howard S. Widdison and Glen F. Oliver, all of the Birmingham District; Elders L. Burdette Pngmire and Russell E. Peterson, of the London District; President Karl C. Durhan and Elder John Bunderson, of the Hull District; Elder Harold C. Williams, of the Norwich District; and Elder Frank S. Campbell, of the Scottish District.

ELDER ORRIN W. ASTLE, District Clerk.

IF WE lived fully to our privileges, and attained to all the blessings and powers that are promised, and were filled with the Spirit of the Lord, we should have more influence, and our ministrations would be of more benefit to the people of God."—
ORSON PRATT.

FROM THE MISSION FIELD

Transfers: The following missionaries were transferred from and to the Districts specified, on April 8th: Elder Archie Lee Brown, Jr., London to Newcastle, and Elder Harold E. Dean, Newcastle to London.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission, and have departed for their homes in America: William T. Mathie, Jr.—London, Portsmouth and Scottish Districts, and Myron D. Bitton—London and Portsmouth Districts, released on March 7th; William M. Faulds—London and Scottish Districts, and Howard A. Thorn—London and Newcastle Districts, released on March 26th, all sailed from Cherbourg on April 1st, aboard the *George Washington*; Charles Lewis Kinsey—Bristol and Birmingham Districts, released on April 1st, sailed on April 7th, aboard the *Leviathan*.

Branch Conferences: Of the Scunthorpe Branch, Hull District, held on March 22nd. The day's program of songs, recitations and speeches centered around the lives of our Church leaders. President Karl C. Durham, and Elders Stephen S. Moore, Ferris H. Allen and Marion J. Olsen were the missionaries present.

Of the North London Branch, London District, held on March 22nd. A large number of Saints and friends enjoyed the inspirational meetings. Present were President Owen M. Wilson, and Elders Gordon L. Allen, Myrthus W. Evans, J. Blaine Freestone and John S. Russell.

Of the Handsworth Branch, Birmingham District, held on March 29th. Inspiring talks were given by local members and visiting missionaries. Attending were President Kenneth C. Chatwin and Elder Orrin W. Astle.

Of the Hull Branch, Hull District, held on March 29th. The theme of the day centered around the happiness received through obedience to the Gospel. Several of the local brethren spoke. President Karl C. Durham, and Elders Robert L. Bridge, Clarence R. Ellsworth and Marion J. Olsen were in attendance.

Of the Shildon Branch, Newcastle District, held on March 29th. The programs of the meetings were based upon "A Greater Gospel Century." The fruits of the Primary work were demonstrated in the afternoon session. President Earl B. Cragun, and Elders John A. Freestone and Harold E. Dean were present.

Of the Pontllanfraith Branch, Welsh District, held at the home of Brother Edwin Dance, on March 29th. The restoration of the Gospel, the theme, was effectively presented by local members and missionaries. Present were President Clarence H. Taylor, and Elders Henry B. Squires, Ralph W. Oborn and Elman T. Woodfield.

Of the Saints and friends of Pontefract, Sheffield District, held on March 22nd. "The Dispensation of the Fulness of Times" was the theme developed. President Therald N. Jensen, and Elders James C. Rawlinson, Ural Sheppick and Dix W. Price attended.

Of the Preston Branch, Liverpool District, held on March 29th. A good attendance enjoyed the day's theme, "'Mormonism's' Past and

Future." The auxiliary organizations presented the afternoon program. Elders Charles E. Shirley and Walter B. Jones attended.

Of the Sheffield Branch, Sheffield District, held on March 29th. During both sessions, the fundamental essentials to exaltation for the living and the dead were forcibly presented. In attendance were President Therald N. Jensen and Elder James C. Rawlinson.

Doings in the Districts: *Birmingham*—One person was baptized on April 2nd, by Elder Wayne B. Lake, at a baptismal service held in the Handsworth Chapel, and was confirmed a member of the Church at the Dudley Port Branch Sacrament meeting on April 5th, by Elder O. Horton Transtrum.

Manchester—A musical and dramatic production entitled "The Village Orphan," written by Sister M. E. Scate, was presented on March 28th by the Oldham Branch members. Three large scenes were painted especially for the play by the local members. The performance was well received by a large audience, many of whom regarded it as one of the best amateur productions they had seen.

Newcastle—At a baptismal service held in the Sunderland Chapel on March 21st, one person was baptized by Elder John A. Freestone, and was confirmed on March 29th by President Earl B. Cragun.

Scottish—One person was baptized by Elder LeRoy Duncan, at a baptismal service held at the Gorbals Baths, Glasgow, on March 28th, and was confirmed the following day by Local Elder Andrew B. McGown.

Sheffield—On March 28th, a pie supper was given by members of the Doncaster Branch, and a social evening was enjoyed. The proceeds are to be used to purchase Sunday School song books.

The Bee-Hive girls of the Sheffield Branch held their swarm day on March 28th under the direction of Sister Irene Bargh, Bee Keeper. A dramatization of "Added Upon" was given by the class. Refreshments were provided.

On April 2nd, a successful social was held in the Rawmarsh Branch to raise funds to purchase a piano.

The members of the Sheffield Branch and their friends enjoyed a delightful ramble to High Bradfield on Easter Monday.

Ulster—In remembrance of St. Patrick's day and the organization of the Relief Society, the Relief Society of the Belfast Branch entertained a large number of Saints and friends on March 17th. An appropriate program, accompanied by games and refreshments, was well enjoyed by those attending.

A splendid spirit prevailed at the Belfast Branch Relief Society conference, held on Sunday, March 15th. All the sisters of the organization took part on a well given program.

Welsh—Many members and friends of the Cardiff Branch enjoyed a social evening on April 1st, playing games and singing. Refreshments were served.

The members of the Cardiff branch and their friends enjoyed a ramble to the top of the highest hills near Cardiff on April 3rd. They returned to the home of Brother and Sister Perry where refreshments were served. The evening was spent singing songs and playing games.

DEATHS

AMPLEFORD—Sister Mary Ann Jacks Ampleford, of the Gateshead Branch, Newcastle District, passed away on February 18th at the age of 46 years. Services were held on February 21st, and interment was in the Gosforth Cemetery.

BARCLAY—Gordon Eric Barclay, eight-months-old son of Brother and Sister William R. Barclay, of the Liverpool Branch, Liverpool District, passed away on March 23rd. Funeral services were conducted on March 26th by Elder William D. Callister; Elder A. Edward Anderson, Jr., spoke.

CUNNINGHAM—Henry Cunningham, the two year old son of Brother and Sister James Cunningham, of the Newcastle District, passed away on March 17th. Funeral services were held on March 20th, in charge of Elder E. Ronald Jones. Elder Clarence A. England dedicated the grave.

WHITE—Sister Isabella White, aged 14 months, daughter of Brother Robert White, of the Glasgow Branch, Scottish District, passed away on March 16th. Funeral services were conducted on March 19th by Elder Frank S. Campbell; Elder Campbell and President Lydon J. Hall spoke. Elder Percy L. Matthews dedicated the grave.

WHITE—Brother Edmund Ward White, 67 years of age, of the Sunderland Branch, Newcastle District, passed away on February 21st. Funeral rites were conducted on February 25th in the Sacriston Cemetery, in charge of President Earl B. Cragun; Elder Arlow W. Nalder spoke, and a duet was rendered by two of the missionaries. Elder John A. Freestone dedicated the grave.

WHITELOCK—Brother Frederick Whitelock, of the Holloway Branch, London District, passed away on March 6th at the age of 71 years. Death was the result of injuries sustained recently in a fall. The funeral rites were conducted in the Bow Cemetery Chapel on March 12th, under the direction of Elder Wendell B. Price.

WILLMATT—Brother Alfred Willmatt, age 71 years, of the Holloway Branch, London District, passed away on March 17th. His faith in and testimony of the Gospel have ever been unwavering. The funeral service was held at the graveside in the Islington Chapel Grounds, under the charge of President Owen M. Wilson; Elder Myrthus W. Evans dedicated the grave.

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